

Pope Pius

HIS

Profession of Faith

VINDICATED

FROM

NOVELTY

IN

Additional Articles.

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Published with Allowance.

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L O N D O N,

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## Pope *Pius's* Profession of Faith vindicated from Novelty in Additional Articles.

**T**HE greatest scandal pretended against the Church of *Rome*, are the *Additional* Articles of Pope *Pius's* IV. But what is most remarkable in this matter, is, that Those sort of Christians are most forward in condemning this Prelate for this Addition, who for *Four and Twenty* Articles in his Profession have *Nine and Thirty* in their own. From whence any Thinking man will conclude, That either *Adding* of *Articles* is no necessary scandal to a Church; or if it be, that That Church is the most scandalous of all, which crying out against *Additions*, has yet more Additions than any. The thing therefore to be enquir'd in this place, is, Whether there be Authority in the *Catholic Church* of Christ, which-soever it be, to make any *Addition* of Articles to the *Apostles Creed*, and require other terms of Communion, besides the Assenting to what is *Express'd* in that Symbol? And this, without farther Preamble, is to be resolv'd into the *Affirmative*, both according to the Principles and Practice of the Church of *Rome* and of *England*.

The Point is evident, from the acknowledg'd Practice of the Primitive Church, in the time of her Confessed Purity. For the *Apostles Creed* having been the only

*Summary of the Christian Faith known in the First Three hundred years: at length upon occasion of the Arian Heresy, another Creed is compos'd by the Council of Nice, with an Express Condemnation and detestation of that new broach'd Error, in the addition of these Words, in relation to the Divinity of the Son. I believe in One Lord Jesus Christ, the only begotten Son of God, born of his Father before all worlds, God of God, Light of Light, very God of very God, Begotten not made, Consubstantial to the Father. And without the express assenting to this Addition, none could be admitted to Ordination, or be acknowledg'd as Members of the Church. The Arians at the same time clamouring against the Council and Bishops for this pretended Imposition, and for their exacting new terms of Communion, especially as to the word Consubstantial, which they said was an Invention, no where found in Scripture, nor in the Apostles Creed, nor in the Fathers of the foregoing Ages. However, this Nicene Creed was received by the whole Church, notwithstanding this noise of additional Articles, and the subscription to it is requir'd by the Church of England, Art. 8. where 'tis said, It ought thoroughly to be receiv'd and believ'd.*

Another Formulary of Faith there is, known by the name of St. Athanasius's Creed, which many suppose to be made by this Prelate, and offer'd to Pope Julius in his own Vindication against the calumnies of the Arians, An. 340. But others, upon very probable grounds, are of opinion, that 'twas not compos'd by this Bishop, but several years after, when the Controversie arose concerning the Procession of the Holy Ghost. But however, notwithstanding this uncertainty of its Author, and of the Time when 'twas made; notwithstanding its containing several Articles concerning the Trinity, the Persons, and Procession of them, of which there is no express  
 mention.



mention in *Scripture*, nor in the *Apostles Creed*, nor in that of *Nice*: yet this Creed was universally receiv'd heretofore by the Christian Church, and with all its *additional Articles* is admitted by the Church of *England*, and ordered, *Art. 8.* to be *thoroughly receiv'd and believ'd*. So that *except every one do keep that Faith whole and undefiled, without doubt he shall perish everlastingly.*

Forty yearsagen after this time of *Athanasius* (*viz.* 481.) an *Addition* was made to the *Nicene Creed* above-mention'd, by the Council of *Constantinople*, which condemning *Macedonius*, for denying the *Divinity of his Holy Ghost*, inserted these words, in detestation of his Heresie, into the Creed, *viz.* *And in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father, who with the Father and the Son together is ador'd and conglorified, who spake by the Prophets.* And with this *additional Article*, besides several others, *viz.* *Begotten of his Father before all worlds, against the Blasphemy of Photinus; Whose Kingdom shall have no end, against the Millenaries. I believe one Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the Dead, and the Life of the World to come.* All which being added by this second General Council, yet this Creed was receiv'd over the whole Church, as the Symbol of the Catholic Faith; and in this nature 'tis receiv'd by the Church of *England*, and recited in her public Service, tho' still with a yet farther addition of these words, *Filioque, and the Son*; which words are no where found in *Scripture*, scarce read in the *antient Fathers*, not known *when* or by *whom* they were first inserted; allow'd by some particular Churches, and for many years disapprov'd by others; not generally receiv'd over the *West*, till above four hundred years after; nay, not yet admitted by the *Grecian Church*, which upon this score

Score stands divided from the *Western*, pretending the reasons above-mentioned for their refusal; *viz.* Because 'tis not in Scripture, nor express'd in ancient Fathers; and because the Fathers of the *Constantinopolitan* Council, in the *Procession of the Holy Ghost*, mention'd the *Father* without the *Son*, therefore they will not allow of this *Addition*, which asserts him *proceeding from the Father and the Son*. Thusthey stand; and yet, notwithstanding all these Difficulties, the Western Church, and particularly the Church of *England*, receives this Creed with this *Addition*, and so recites it in her Common-Prayer in the Communion-Service; *Who proceedeth from the Father AND THE SON*.

Thus we see several additional *Articles* made to the Creed of the Apostles by the two first General Councils, and the assenting to them exacted from the Faithful; so that 'twas certainly in those former Ages allow'd as Good and Lawful. And if now it shall be judg'd inconsistent with the *Apostolical Doctrin*, and *Purity* of the *Catholic Church*; not only the *Primitive Church* stands condemn'd for making such *Additions*, but likewise the Church of *England* for receiving them, and requiring a subscription to them from so many of her Members.

But whil'st we speak of *Adding* to the *Apostles Creed*, what need we look beyond the *Nine and Thirty Articles* of the Church of *England*, in which are many particular Points not found in the *Symbol* of the *Apostles*, nor yet in any of the foremention'd *Creeeds* of the *Primitive Church*? There we see great variety of additional *Articles*, concerning the *Canonical Books*, *Free-will*, *Justification*, *Good works*, *Works before Justification*, *Works of Supererogation*, *Predestination and Election*, the *Church*, *General Councils*, *Ministring in the Congregation*, the *Sacraments*, the *second Book of Homilies*, *Civil Magistrates*, &c. not  
one

one of which Points is in the *Apostles Creed*, or other *Symbol* of the Antient Church; and yet the *submitting* to them in the plain and full meaning of the words, is required by the Church of England. Which is a Demonstration, that she has not so great an aversion to additional *Articles*, as she pretends, whilst scrupling to subscribe to Twelve of the Church of Rome, and dividing from her on this score, she exacts from her own Children a submission to More than double the Number.

Kings Declaration before the Articles.

Hence 'tis evident, that *adding to the Apostles Creed*, is sometimes Lawful, according to the Doctrine of the Church of England; viz. When 'tis for the preserving *Unity* in Religion, and preventing unnecessary *Altercations, Disputations or Questions to be rais'd, which may nourish Faction both in Church and Common-wealth*; as appears from the Declaration prefix'd to the *Articles*. And if this be lawful for her; why not in the Church of Rome? Since 'tis certain what the Council of Trent, and Pope Pius did in this kind, was for the preserving *Unity*, and putting a stop to those unnecessary *Disputes and Cavils*, with which *Luther and Calvin*, with their Adherents, rais'd a Faction both in Church and State.

From this short Prospect we have had here of the *Primitive Church* of Christians, we may see it was their Practice, as often as any Error was rais'd against any Point of Receiv'd Doctrine, to condemn the Error and the Abettors; and to declare the oppos'd Doctrine to be *Orthodox*; and, for the preventing all kind of mistakes in the Faithful, to insert the said Doctrine into a Profession of Faith, and order it to be publicly us'd. And this was never look'd upon, as a making or Coyning New Articles of Faith, but only as a *declaring* some Point

Point *expressly* to be believ'd, which was before the Declaration, a True and Orthodox Doctrin of the Church, tho' it may be, not *explicitly* believ'd by all its Members. This was the case of the *Nicen Creed*, of *Athanasius's Creed*, of the *Constantinopolitan Creed*; and I presume upon these Grounds, the Church of England will pretend to vindicate her *Nine and Thirty Articles*. By this Rule, at least the Church of Rome has proceeded in all the *Professions of Faith* at any time set forth by her, and particularly in that of *Pope Pius* the 4<sup>th</sup>. who Collected those Articles at that time, in opposition to the then broach'd Errors of *Luther* and *Calvin*. The Adding therefore of *Articles* upon such an occasion, being the acknowledg'd Practice of the *Primitive Church*, and of necessity to be allow'd of by the Church of *England* in her own Defence, as having done the like; We have now only to enquire, whether the Doctrin propos'd in the Profession of *Pius* the 4<sup>th</sup>. be according to *Scripture*, and the *Sense* of the *Primitive Fathers*; if it be not, they do well that reject it; but if it be, the noise of *Additional Articles* will be but a weak Justification of those, that have made a breach in the Church upon this score.

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## The Profession of Pope Pius IV.

I stedfastly admit and embrace Apostolical and Ecclesiastical Traditions, and other Observances and Constitutions of the Church.

THIS Article, as far as concerns the Assenting to all such Doctrins and Practices, as were first taught and

and observ'd by the Apostles, and have been convey'd down to us by the constant Profession of the Faithful in Succeeding Ages, is Founded upon Express Scripture : As in 2 *Thes.* 2. 15. where St. Paul delivers this positive Command ; Brethren , stand fast , and hold the Traditions , which ye have been taught , whether by Word , or our Epistle . Where he distinguishes two ways of delivering the Sacred Truth , one by *Writing* , the other by *Word of Mouth* ; and the Doctrin is to be held fast , according to the Command of the Apostle , whether it be deliver'd the one way or the other . And again 2 *Tim.* 2. 2. The same Apostle thus directs Timothy : *The things that thou hast heard of me , among many witnesses , the same commit thou to Faithful Men , who shall be able to teach others also .* Where St. Paul takes care , that what he had taught the Faithful , tho' only heard from him , might be observ'd , and convey'd down to Posterity , by their Teaching of others . This Doctrin is likewise acknowledg'd as Apostolical by the Primitive Fathers ; as by St. Chrysostom upon the words of the Apostle now cited to the *Thessalonians* , *Hom.* 4. Where he says thus ; *Hence 'tis manifest , that , They ( the Apostles ) have not deliver'd all in their Epistles , but many things also without Writing , which are likewise to be believ'd .* Let us therefore esteem the Tradition of the Church worthy of Credit . 'Tis a Tradition , enquire no farther . And St. Epiphanius *her.* 61. 'Tis necessary to admit of Tradition ; for all things cannot be found in Scripture ; and therefore the Holy Apostles deliver'd some things in Writing , and some by Tradition . And

St. Gregory Nyss. 1. 3. cont. Eunom p. 126. *'Tis a sufficient Proof of our Doctrin, that we have received it by Tradition from our Ancestors; it having been left us, as an Inheritance, by the Apostles, and convey'd down to us, by a continued Succession of the Faithful in all Ages.*

As to the admitting the Observances and Constitutions of the Church, 'tis what is Commanded by St. Paul to the Hebrews, c. 13. 7. 17. *Remember them, which have the Rule over you. Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give account.* And this was the Practice of the Apostles, even of St. Paul himself and Silas, who as they went through the Cities, they deliver'd them (the Faithful) the Decrees for to keep, that were ordain'd of the Apostles and Elders, which were at Jerusalem. And so were the Churches Establish'd in the Faith, Acts 16. 4, 5.

- 11 I also admit the Holy Scripture according to that Sense, which Our Holy Mother the Church has held, and do's hold; to whom it belongs to judge of the True Sense and Interpretation thereof. Nor will I ever admit or Interpret it otherwise, than according to the Unanimous consent of the Holy Fathers.

This is founded upon that Doctrin deliver'd by St. Peter 2 Ep. 1. 20. *No Prophecy of the Scripture is of any Private Interpretation: And if it be not of private Interpretation, private Persons*



sons must apply themselves for the True Sense of it to some others; and to whom, but to those whom God has put over them, whom he has Com-manded them to *Hear*, to *submit to*, and *obey*; to those, who by God's appointment are to *oversee*, and *Feed the Flock*, *Act. 20. 28*? And this is the Church of Christ, who instructs without danger of deceiving, because *she is the Church of the Living God, the Pillar and Ground of Truth*, *1 Tim. 3. 15*. And Teaches with an assurance of not leading into Error; because Christ is *with her alway, even unto the end of the World* (*Mat. 28. 20.*) And by his Spirit of Truth *will guide her into all Truth*. (*Jo. 16. 13.*) So that tho' Private Persons in interpreting the Scriptures, may *wrest them unto their own destruction*, (*2 Pet. 3. 16.*) Yet those who hear the Church, which by our *Creed* we are bound to believe, shall hear the Truth, because *she has the Promise of the Divine assistance*, which can never fail; and he that neglects to hear her ought to be look'd on no better than an *Heathen, and a Publican*, (*Mat. 18. 17.*) And this it was St. *Augustin* deliver'd, and observ'd, *l. 1. Cont. Cresc. Gram. c. 33.* Then, says he, *we follow the Truth of the Scriptures, when we do that, which has seem'd good to the whole Church, which Church is commend-ed to us by the Authority of the Scripture: To the end that because Holy Writ cannot deceive, whosoever is affraid of being deceiv'd by the difficulty of this ques-tion, may consult the Church concerning it; which, without leaving room to doubt, the Holy Scripture demonstrates.* And again, *de Unit. Ec. c. 19.* If we had any *Wise Man*, says he, *whose Authority*



was recommended to us by Christ himself; we could no ways doubt of following his Judgment, having consulted him upon this Point; lest in refusing, we should not so much seem obstinately to withstand him, as Jesus Christ our Lord, by whose Testimony he was recommended to us. But Christ has given Testimony of his Church; and as this Church directs, you ought with all readiness obey: And if you will not; 'tis not to me you are disobedient, or any Man; but most perversely to the prejudice of your own Soul, you withstand Christ himself, because you refuse to follow the Church, which is recommended by his Authority, whom you judge it a wickedness to resist.

- III. I do also Profess that there are truly and properly seven Sacraments of the New Law, instituted by our Lord Jesus Christ, and necessary for the Salvation of Mankind; tho' all be not necessary for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extream Unction, Order and Matrimony; that they confer Grace, and that Three of them, Baptism, Confirmation, and Order, cannot be reiterated without Sacrilege.

The Holy Scripture no where assigns the Number of the Sacraments, either of their being Two or Seven. Neither do's it give us the Definition of a Sacrament; and the Word is not so much as nam'd in the English Translation, and only once in the Vulgar, viz. Ephes. 5. 32. Speaking of Matrimony. All that we believe therefore in this Point, we receive from the Church, as it has been deliver'd, founded

founded upon the Doctrin of the *Fathers*, and the Sense of the *Scripture*. As to *Baptism* and the *Lords Supper*, these are allow'd by the Church of *England*; and 'tis as evident in all the rest. *Confirmation* was held to be a Sacrament heretofore, by *Theodore* *ad cap. 1. Cant.* Before him by *St. Augustin*, *l. 2. cont. Ep. Pet. c. 104.* Before that by *St. Cyril of Jerusalem Cat. 3. Myst.* Before that by *St. Cypr. l. 1. ep. ult.* and *Tertullian*, *de Resur. Carn. c. 8.* And 'tis plain in *Scripture*, *Act. 8. 17, 18.* Then laid they their hands on them, and they receiv'd the Holy Ghost. And when *Simon* saw, that through laying on of the *Apostles* hands the Holy Ghost was given. *Penance* or *Sacramental Absolution* by a Priest is held to be a Sacrament by *St. Augustin Con. 2. in Psal. 101. Et ep. 180.* By *St. Jerom ep. 1. ad Heliod.* By *Ireneus l. 3. c. 4.* and 'tis taught in *Scripture*, *Jo. 20. 22. Receive ye the Holy Ghost, whose soever Sins ye Remit, they are Remitted unto them; and whose soever Sins ye Retain, they are Retain'd.* *Extream Unction* was held to be a Sacrament by *St. Chrysostom l. 3. de Sacerd.* By *St. Jerom c. 4. Osee.* By *St. Augustin l. 5. de Baptif. c. 5.* By *Origen* likewise and *Tertullian*, and it is expressly deliver'd in *Scripture*, *James 5. v. 14, 15. Is any Man sick among you? Let him call for the Priests of the Church, and let them pray over him, Anointing him with Oyl in the Name of the Lord, and the Prayer of Faith shall save the sick, and the Lord shall raise him up; and if he be in sins, they shall be remitted him.* *Ordination* was held to be a Sacrament by *St. Augustin l. 2. cont. ep. Parm.* By *Origen Hom. 7. in Jerem.* and *Tertullian Exhort. ad Castit. c. 7.* and 'tis

'tis deliver'd in Scripture by St. Paul, who writing to *Timothy*, (2 *Tim.* 1. 6.) *I put thee in remembrance, that thou stir up the Gift of God, which is in thee, by the putting on of my hands.* Lastly, Matrimony was held to be a Sacrament by St. *Augustin*, de *Bon. Conj.* c. 24. by St. *Chrysostom* in c. 5. ad *Ephes. hom.* 20. by *Clemens Alex.* l. 3. *Strom.* and by *Tertullian* l. 2. ad *Uxor.* c. 4. And 'tis the Doctrin of the H. Scripture, *Ephes.* 5. 31. *For this cause shall a man leave his Father and Mother, and shall be joyned unto his Wife, and they two shall be in one Flesh: This is a great Sacrament, (Myftery) but I speak in Christ and in the Church.* Thus it appears from Antiquity and the written Word of God, That not only *Baptism* and the *Lord's Supper*, but likewise *Confirmation*, *Penance*, &c. are Holy Mysteries, ordain'd by Christ for the conferring or increase of Grace in the Faithful; that is, that they are *Sacraments*. That Three of them above-mention'd can be given but once, is not denied by the Church of *England*.

- IV. I do also receive and admit of all the receiv'd and approv'd Ceremonies of the Catholic Church us'd in the administration of the above-mention'd Sacraments.

'Tis the command of St. Paul, (1 *Cor.* 14. 40.) *Let all things be done decently, and in order.* And who shall determin what is decent and orderly in the solemn Worship of God, but those who are appointed by God, as the *Rulers* and *Overseers* of the Flock? St. Paul directed the *Corinthians* (1 *Cor.* 11.) how they were to behave themselves with decency in

in the Worship of God : *I praise you, Brethren,* (says he,) *that you remember me in all things, and keep the Ordinances, as I deliver'd them to you.* And it has been always the Practice of the Primitive Church, for the Superiors to order v. 2. and regulate every thing belonging to the decent Performance of Divine Worship. And since the Flock is oblig'd to obey and submit to Higher Powers under pain of Damnation, *Rom. 13. 1, 2.* the making this Profession is no Sin, but a Duty. 'Twas the Rule of *St. Augustin*, That *He knew no better course for a serious Christian to take, in matters of Rites and Customs, than to follow the Church's Example where he is.* Now, there's no constituted Church in the World, in which there are not some Orders, Rites, and Injunctions, relating to the public Worship : This then is the business of Governors ; for *private persons*, as *Dr. Calamy* observes, (*Disc. of scrup. consc. p. 32.*) *are by no means proper Judges of what is fit and convenient in the administration of Church-Government, Discipline, or public Worship, no more than they are of matters of State, or the reasonableness of all Civil Laws.*—*These things of public Nature belong only to our Superiors and Governors.* Since then the Superiors of his Church, and not the *private person*, is the proper Judge of what is convenient in the *Solemn Worship* of God, 'tis the Duty of every private person to submit to, and receive, what is constituted and ordain'd by them ; and this is agreeable to the Constitution of the Church of England.

V. **E**mbrace and receive all and every thing which in the Holy Council of Trent has been defin'd, concerning Original Sin and Justification.

Concerning *Original Sin* this Council has defin'd, That *Adam*, by transgressing the Command of God, fell from his Original Justice into the Displeasure of God, and so transus'd Sin and Death, upon all his Off-spring, which Sin is wholly blotted out by the Sacrament of *Baptism*, by which the Merit of our only Mediator Jesus Christ is applied to the Souls of such as are baptiz'd, and is necessary to Salvation. All this is expressly deliver'd in Scripture, as *Rom. 5. 12. As by one man sin entered into the world, and death by sin: and so death passed upon all men.* And *Acts 22. 16. Arise, and be baptiz'd, and wash away thy sins.* And 'tis the Doctrin of the Church of England.

Concerning *Justification*, the same Council has defin'd, That men are justified by an *Intrinsicall Justice*: For we are justified by Grace; *Being justified by his Grace, Tit. 3. 7.* And this Grace is in men; *I put thee in mind to stir up that Grace which is IN THEE, 2 Tim. 1. 6.*

2. That all Works of the Just are not sins: which is evident in Scripture; as, *Luke 1. 6.* where 'tis said of *Zacharias* and *Elizabeth*, *They were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.* And *1 Jo. 5. 18. Whosoever is born of God, sinneth not.* Which likewise proves, That the Commandments are not impossible

possible to be kept, as the same Council declares.

3. That a man justified truly deserves Life-everlasting by his good works. 'Tis evident in Scripture; as, *Revel. 3. 4. Thou hast a few Names in Sardis, which have not defiled their Garments, (there is Purity and Justice) and they shall walk with me in white, (there is the Reward; and the reason follows,) for they are worthy.* And *Mat. 5. 12. Rejoyce, and be exceeding glad, for great is your Reward in Heaven.* Where Heaven is given as a Reward for their Suffering and Good Works. As likewise *Mat. 25. 34.* But all this as supposing and built upon the promise of Christ, and his assisting Grace. This was the Doctrine of St. *Augustin*; As *Death* (says he, *Ep. 105.*) *is render'd to the merit of sin, as the Pay: so everlasting Life is render'd, as the Pay, to the merit of Justice.* And *Ep. 118. ad Sixt.* *Is there therefore no Merit in the Just? There is certainly, because they are just; but they had no merit by which they became just; for, as the Apostle says, They were justified gratis.* And, *ib.* 'Tis not in vain we sing in these words to God; His Mercy shall prevent me; and, His Mercy shall follow me: *Because Life everlasting, which shall be enjoy'd at the end, is given to our preceding merits: And yet, because those very merits, to which it is given, were not purchas'd by any ability of ours, but were wrought in us by his Grace; therefore Life everlasting is called Grace, for no other reason but because it is given gratis; and yet not so, because it is not given to our merits, but because those very merits for which it is given, were likewise his gift.*

4. That by Works a man is justified, and not by Faith only; as 'tis deliver'd in terms, *Jam. 2. 24.*

VI. I likewise profess, That in the Mass is offer'd a True, Proper, and Propitiatory Sacrifice, for the Living and the Dead.

We believe, That our B. Savior being a *Priest according to the Order of Melchisedech*, did at his last Supper offer his *Body and Blood* after an *unbloody manner*, for the remission of sins. 'Tis express in Scripture, *Luke 22. 19.* where Christ at his last Supper says, *This is my Body which is given for you; And 1 Cor. 11. 24. Which is broken for you. And Mat. 26. 28. This is my Blood,--which is shed for many unto the remission of sins.* All which importing the time then present, it is certain from Christ's words, That *THE N*, before the *Passion on the Cross*, the *Body* was *Given*, and *Broken* mystically, and the *Chalice* *Shed* for the remission of sins. Which being done in an unbloody manner, and offer'd to God, we call it an *Unbloody Sacrifice*; and it being for the *remission of sins*, 'tis likewise *Propitiatory*. And tho' Christ was offer'd but *once* upon the *Cross*, (of which *St. Paul* speaks, *Heb. 7. 27.*) yet in *this manner*, as Christ offer'd himself at his last Supper, we believe that the *Apostles* and their *Successors* were commanded to repeat it, in a perpetual memory, and representation of his *Death and Passion*, by Christ's own Institution, when he said to them, *Do this in remembrance of me*; in which words he gave them Power of *doing the same* that he had done. And this is the sense of the primitive Fathers. *We still offer* (says *St. Chrysostom*, *Hom. 7. in Ep. ad Heb.*) *the same; not one Lamb now, to morrow another: but the very same still.*



*still. Wherefore this Sacrifice is one : Otherwise, because 'tis offer'd in many places, are there many Christs ? No : but every where there is One Christ, existent here Whole, and there Whole, one Body. Agen he calls it a Sacrifice, l. 6. de Sacerd. When the Priest has invoc'd the H. Spirit, and perfected the dreadful Sacrifice, and forthwith taken into his hands the common Lord of all things. And St. Ambrose, sup. Psal. 38. We have seen and heard him (Christ) offering his own Blood for us : Let us Priests follow him as we may, to offer Sacrifice for the People.—Christ is not now seen to offer, yet he is offer'd up upon Earth, when the Body of Christ is offer'd. And Cyril. Alex. Anath. 11. We celebrate in our Churches a Holy, Life-giving, and Unbloody Sacrifice. And St. Augustin l. 9. Confess. c. 13. says of his Mother Monica, That at her Death she desir'd us to remember her at thy Altar (O Lord) --from whence she knew was dispens'd the Holy Victim, by which was cancell'd the Hand-writing, which was contrary unto us. And Ser. 32. de Verb. Ap. But as for the Prayers of the Holy Church, the Propitiatory Sacrifice, and Alms, which are offer'd for their Souls (of the dead;) no doubt but they are thereby aided; to be treated with greater Mercy than their sins deserv'd. For this which has been deliver'd by the Fathers, the whole Church observes, when at the Sacrifice it self, the Dead are in their place commemorated, to pray for all such as are departed in the Communion of the Body and Blood of Christ, and that it be remembred, that the Sacrifice is likewise offer'd for them. The same is deliver'd by St. Chrysost. Hom. 3. in Ep. ad Philip. and other Fathers, who all agree in owning the Oblation made by Priests upon the Altar, to be a Sacrifice propitiatory for the Living and the Dead.*

I believe and profess, That in the *B.* Sacrament of the Eucharist is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that there is a change or conversion of the whole Substance of the Bread into the Body, and of the whole Substance of the Wine into the Blood; which conversion or change the Holy Church calls Transubstantiation.

This Doctrin of Christ's Body and Blood being really and substantially in the *B.* Sacrament, is the express words of Christ; who, as the Evangelists and St. Paul relate it, said, *This is my Body, This is my Blood*, without mention of its being so in a *Figure only*, or *Sign*. And in this sense 'twas understood by the primitive Fathers. St. Ignatius Martyr, Contemporary with the Apostles, in *Ep. ad Smyrn.* speaking of some Heretics of his time; *They don't allow (says he) of Eucharists and Oblations, because they don't believe the Eucharist to be the Flesh of our Savior Jesus Christ, which suffer'd for our sins, and which the Father in his mercy rais'd agen from the dead.* St. Hilary l. 8. de Trinit. *He him'self says, My Flesh is Meat indeed, and my Blood is Drink indeed. There's no place left for doubting of the reality of his Flesh and Blood; for now, both by the Profession of Christ him'self, and by our Faith, 'tis truly Flesh, and truly Blood. Is not this Truth? It may indeed not be true to them, who deny Christ to be God.* St. Chrysostom l. 3. de Sacerd. *O Miracle! He that sits above with his Father,*

ther, at the very same instant of time is here in the  
 hands of all; he gives himself to those that are willing  
 to receive him. And as to the Conversion or Change,  
 which is termed *Transubstantiation*, St. Cyril of Je-  
 rusalem in *Catech.* says thus: ' Since therefore Christ  
 himself thus affirms, & says of the Bread, *This is my*  
 ' *Body*,---and *This is my Blood*, who can doubt of it,  
 ' and say it is not his Blood? In *Cana of Galilee* he  
 ' once by his sole Will turn'd Water into Wine,  
 ' which resembles Blood; and does he not deserve  
 ' to be credited, that he chang'd Wine into his  
 ' Blood? St. Gregory Nyssen *Orat. Catech. c. 37.* ' I  
 ' do therefore now rightly believe, That the Bread  
 ' sanctified by the Word of God, is chang'd into the  
 ' Body of the Word.---Because it (*the Bread*) is  
 ' suddenly chang'd by this word, *This is my Body*.---  
 ' And this is effected by the vertue of Benediction,  
 ' by which the Nature of those things that appear is  
 ' transelemented into it. St. Chrysost. *ho. 83. in Mat.*  
 ' He that wrought those things at the last Supper, is  
 ' the Author of what is done here.--- We hold but  
 ' the place of Ministers; but he that sanctifies and  
 ' changes them, is Christ himself. St. Ambrose l. de  
 ' *his qui Myst. initiant.* where speaking of the Eu-  
 charist, he says, ' Shall not the words of Christ be  
 ' powerful enough to change the Nature of things?  
 ' You have read of the Creation of the World, that  
 ' God spoke, and the things were made; he com-  
 ' manded, and they receiv'd a Being. If therefore  
 ' Christ by his Word was able to make Something  
 ' of Nothing, shall he not be thought able to change  
 ' one thing into another? for 'tis no less a Work to  
 ' give a Nature and Being to things, than to change  
 ' them

‘them from one Nature to another. *St. Cyril Alex. Ep. ad Calos.* cited by *St. Thomas*, ‘That we should  
 ‘not feel horror to see Flesh and Blood on the Sacred  
 ‘Altars ; God condescending to our frailty, flows  
 ‘into the things offer’d the Power of Life, convert-  
 ‘ing them into the Verity of his own Flesh, to the  
 ‘end the Body of Life be found in us, as a certain  
 ‘quickning Seed.

xx. I confess also, That under one kind alone is  
 receiv’d Christ whole and entire, that being a  
 True Sacrament.

This is a consequence of what is declar’d above ;  
 for Christ’s Body, as is already shewed, being truly  
 and really present in the Sacrament, it is not a  
 Dead, but a Living Body, united hypostatically to  
 the Word ; so that where his Body is, there is like-  
 wise Life, Soul, Substance, Divinity, and Whole  
 Christ ; as *St. Chrysostom* says above, ‘He that sits  
 ‘above with his Father, at the very same time is  
 ‘here in the hands of all. And in another place,  
 ‘’Tis not in a Manger you see him, but upon the  
 ‘Altar ; not a Woman holding him, but a Priest  
 ‘standing by. And again, speaking of Christ in the  
 Sacrament, ‘’Tis not the Angels, nor the Arch-  
 ‘Angels, nor the Heavens, nor the Heaven of Hea-  
 ‘vens, I shew you, but the very Lord of all these.  
 So that *Whole Christ* is truly present, and receiv’d  
 under either kind ; and by consequence either Spe-  
 cies is properly a *Sacrament*, as being a Great My-  
 stery instituted for the Spiritual Food of our Souls,  
 and

and for the increase of Grace in them. In the Primitive Church this Sacrament was given to the Faithful, sometimes under *One*, sometimes under *Both kinds*; and if we consult the Scripture, in some places it recommends *Both kinds*, in others *One*: For where 'tis said, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*, J. h. 6. 53. 'tis likewise said, *If any man eat of this Bread he shall live for ever*, Ib. v. 51. And he who said, *Whoso eateth my Flesh, and drinketh my Blood, hath Eternal Life*, v. 54. has also said, *The Bread that I will give, is my Flesh, which I will give for the Life of the World*, Ib. v. 51. And the same that affirm'd, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*, Ib. v. 56. affirmeth this also, *He that eateth of this Bread, shall live for ever*, Ib. v. 58. And there is no defrauding the Laity in this, since Christ is not divided in the Two distinct signs of this Sacrament, but is equally entire and whole under *One* as in *Both*. And, as St. Basil says, 'It has the same efficacy whether a person receives 'from the Priest one part or more, *Ep. ad Cæs. Patr.* And as to the Laity receiving in *both kinds*, Luther himself owns, 'That in this point Christ has left 'no necessary Precept, in *Ep. ad Bohem.* The same is confess'd by Melancthon. And Spalatensis thus declares his mind; 'I affirm (*says he*) that the receiving the Sacrament in both kinds, is not so under a Precept, but upon a considerable cause, tho' 'private, and of private persons, it may profitably 'and lawfully be receiv'd under the Species of Bread 'alone. And certainly what may be allow'd to *private persons*, cannot be denied the Church.

XXI. I hold, That there is a Purgatory, and that the Souls there detain'd are help'd by the Prayers of the Faithful.

The Scripture says, *Mat. 12. 32. Whosoever speaks against the H. Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* Upon which words St. *Augustin* thus discourses, *de Civit. Dei, l. 21. c. 24* 'It would not be truly said of some, 'that their sins shall not be forgiven in this world, 'nor in the world to come, unless there were some 'whose sins would be forgiven in the next world, 'tho' not in this. And this place of remission of sins in the next world, we call *Purgatory*. The same St. *Augustin* in the same Chapter speaking of those who depart this life with light sins, says thus: 'It 'is certain that such being purg'd by temporal 'pains, which their souls suffer before the day of 'Judgment, when they receive their Bodies, shall 'not be condemned to eternal torments. In which place he speaks plainly of *temporal* pains, which some souls suffer after this life, and yet before the Day of Judgment. Which is a *Third State of Souls*, distinct from those, who immediately after their decease go directly to Heaven or to Hell. And this he mentions again, *ib. c. 13.* 'Some suffer 'temporal punishment in this life only, others after 'their death, others both in this life, and in the 'next too; but still before that last and terrible 'Judgment. In which words is positively asserted a state of Souls in the next world suffering *temporal* punish-

*punishment before the day of Judgment*; which cannot be in *Heaven* or *Hell*, and consequently some other *Third State* or Place. And of this *St. Gregory Nyssen* speaks *Orat. pro mort.* *When he departs this Life, he cannot (says he) enjoy God, till the Purgatory-fire has taken off those Spots with which his Soul was blemish'd.* And of this Fire *Theodore* makes Profession in *Schol. Grac.* in *1 Cor. 3.* *We believe this very Purgatory-fire, in which the Souls of the Deceas'd are tried and purg'd, as Gold in the Furnace.* And now as for *Praying for the Faithful Departed*; 'twas the Practice of the whole Primitive Church. *Tertullian*: We make Oblations for the Dead. *St. Cyril of Jerus.* We Pray for the Holy Fathers and Bishops Deceas'd; and last of all for such as have dyed amongst us; firmly believing, that those Souls find great relief, for whom the Prayer is offer'd of that Holy and Awful Sacrifice which lies upon the Altar. *St. Epiphanius*: The Prayers which are offer'd up for the Dead, are advantageous to them. *St. Chrysostom*: 'Twas not in vain Instituted by the Apostles, that Commemoration, should be made for the Dead in the Venerable and Dreadful Mysteries: They knew, that by this they receiv'd great benefit and advantage. *And again,* 'Tis not in vain that Oblations are made for the Dead, we don't in vain Pray and give Alms for them; all this is the Ordinance of the Holy Ghost. *St. Augustin*: In the Books of the *Machabees*, we Read that Sacrifice was offer'd for the Dead. But altho' there were no such thing in the old Scripture, yet the Authority of the whole

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Church



' Church, which is evident in this Practice, is of  
 ' no small weight : Where amongst the Prayers  
 ' said by the Priest at the Altar of God, the Re-  
 ' commendation of the Dead is recited in it's place,  
 ' *And agen*: Prayers for the Dead are not to be  
 ' omitted, which the Church offers for all that are  
 ' departed in the Christian and Catholic Unity,  
 ' and this in a general Commemoration, that by  
 ' this means, all such as have no Parents, or Sons,  
 ' or Relations, or Friends to Pray for them, may  
 ' have this Charity perform'd to them by their  
 ' Common-Mother. And if these Prayers were  
 ' omitted, which are thus offer'd with a sincere  
 ' Faith and Devotion for the Dead, I am of O-  
 ' pinion, 'twere no benefit at all to their Souls, to  
 ' have Bodies Buried in Holy places. And this  
 Practice of Praying for the Souls of the Faithful  
 Departed, own'd by these Fathers as an *Apostolical*  
*Institution* ; and an *Ordinance of the Holy Ghost*,  
 do's sufficiently clear the Church's Doctrin con-  
 cerning *Purgatory*, by which she understands a  
 Place or State of Souls after this Life, wherein they  
 find relief by the Prayers, Oblations and Alms of  
 the Faithful. But, *Where this is*, whether there  
 be a *True and proper Fire* there, and *how long* that  
 Punishment lasts, are *no Articles of Faith*.

XXII. I hold that the Saints reigning with  
 Christ are to be honor'd and Invokated, that  
 they offer Prayers to God for us, and that  
 their Relics are to be had in Veneration.

*Supreme and Sovereign Honor* we give to none  
 but

but God ; but an *Inferior honor*, to such Creatures, to which it is due, in Testimony of their Excellency. We honor our *Parents*, *Magistrates*, and *Teachers* ; and we honor *Holy Men*, the Servants of God. *Glory, Honor and Peace to every Man that worketh good*, *Rom. 2. 10.* *If any Man serve me, him will my Father honor*, *Jo. 12. 26.* And if God will thus honor Holy Men, no question we may lawfully do it ; not only while they are on Earth, but much more, being receiv'd into Heaven ; where they are all in God's Grace, consummate in all vertues, and Crown'd with Eternal Glory. As to Invocation of Angels and Saints, we desire their Prayers, as we do of Holy Men upon Earth : and the Patriarch *Jacob* has given example, *Gen. 48. 16.* *The Angel that deliver'd me from all evil, bless these Children.* And *Revel. 1. 4.* *Grace unto you, and Peace from him that is, and that was, and that is to come, and from the seven Spirits, which are before his Throne.* And *Zechar. 1. 12.* The Angel Prays for *Judah* and *Jerusalem* : ' O Lord of Hosts, how long wilt thou not have mercy on *Jerusalem*, and on the Cities of *Judah*, against which thou hast had indignation these threescore and ten years ? The Prayers of the Saints are likewise mention'd *Revel. 5. 8.* and *8. 9.* And *Antiquity* was very expresse in all the Doctrin of this Article. ' *St. Cyril Alex.* 'Tis very necessary, ' that they who have been thus singularly exemplar in their Lives, should be honor'd with perpetual Solemnities. *St. Ambrose* : Whosoever ' honors the Martyrs, honors Christ. Let us honor these Blessed Martyrs. We are obliged to

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' honor

'honor the Servants of God ; how much more his  
 'Friends ? *St. Augustin* : The Christian People  
 'Celebrate together the Memory of the Martyrs,  
 'with a Religious Solemnity, both to excite to an  
 'imitation of them, and that they may be parta-  
 'kers of their Merits , and be assisted by their  
 'Prayers. *St. Gregory Nyss*. *Thus Prays to St.*  
 '*Theodore Martyr*. Intercede and Pray for our  
 'Country before the Lord of the Universe : Altho'  
 'you have left this World, yet you know our de-  
 'sires, our wants, and the necessities of Human  
 'Life. Ask for Peace. *St. Ambrose* : We are to  
 'desire the assistance of the Angels, who are ap-  
 'pointed for our defence. We are to Pray to the  
 'Martyrs, whose Patronage we may justly claim :  
 'They can Pray for the Remission of our Sins. *St.*  
 '*Augustin* : 'Tis an injury to Pray for a Martyr,  
 'to whose Prayers we ought to recommend our  
 'selves. *St. Jerom* : We honor indeed the Relics  
 'of Martyrs, that so we may Adore him, whose  
 'Martyrs they are : We shew an honor to the  
 'Servants, that the honor given to them, may  
 'redound to their Lord, who has said , he that re-  
 'ceives you receives me. *St. Ambrose* : I honor  
 'in the Flesh of the Martyr , the wounds he re-  
 'ceiv'd for Christ. I honor his Ashes , made  
 'Sacred by his Confession of Christ. I honor his  
 'Body , which has shew'd me how to love my  
 'God, and taught me not to fear to die  
 'for my Lord. And why should not  
 'the Faithful honor that Body , for  
 'which the very Devils have a Re-  
 'spect ? I honor that Body , which  
 'Christ

These Quo-  
 tations may be  
 seen cited at  
 large in *Nubes*  
*Tepium*.

'Christ has honor'd with Martyrdom, which shall  
'Reign with Christ in Heaven.

I most firmly hold, that the Images or Pictures of Christ, of the Blessed Mother of God always a Virgin, and of other Saints, ought to be kept and reserv'd, and that due Honor and Veneration ought to be given them.

God himself Commanded Images to be made and set up in the Temple, even after the Promulgation of the Commandments. *Two Cherubins shall thou make of beaten Gold, in the two ends of the Mercy-Seat, Exod. 25. 18.* as likewise, *1 King. 6. 27.* From whence 'tis evident God did not forbid, but Command the making the Representations of Holy things. And 'tis a thing approv'd and receiv'd even in many *Protestant* Churches and Houses. And as for the shewing them Respect and Veneration, the very setting them up in Churches and using them for Ornaments, for helps of Memory or Affection, cannot be ab-<sup>Appeal to</sup>tracted (as Bishop *Montague* confesses) *C. xj. c. 21.* from Reverence and Honor in due kind. And *Junius* another Protestant says, that Sacred Images ought to be Honor'd or Worship'd in their kind. *Suo modo coli probamus velut Imagines.* Such I suppose as *Daille* says is due to the *Instruments of Religion*, and to the *Persons* and *Ustensils* of the Church, as *Priests*, *Chalices*, the *Holy Books*. Such as this it is we allow; it being not consistent with a Nature

De Imag.  
c. 11. c. 1.  
Dail. Apol.  
c. 10. p. 65.

ture imbued with Christianity, not to have another kind of Regard, Honor and Veneration for things relating to God, than to other Prophane things. This our Church in this Article recommends and Teaches ; but whether this is, or ought to be called a *Religious Honor*, is a Dispute amongst Divines, but no matter of our Faith. And as for the manner, or *External Profession* of this *Honor*, it ought to be measur'd from the *Intention* of the *Church*, or the *Giver*. It being customary to use the very same *external Expression* both to *God* and *Creatures*. Thus *Bowing*, *Incensing*, in our Churches, are us'd to *God*, to the *Altar*, to the *Book of the Gospel*, to *Sacred Images*, to the *Priest* Officiating, to the *Deacon*, *Sub-deacon* and *Acolites* assisting, and likewise to the *Congregation* of People that are present at Divine Service, and yet we make Gods of none of these things ; for tho' the *Actions* are thus *externally* the same, yet *internally* and in way of *Respect* or *Honor*, they are as different as the *Objects*. St. Basil ep. ad Jul. As 'tis cited in 2. *Nicen Council Act.* 4. 'According to 'the pure Faith of Christians, I Invoke the Holy 'Apostles, Prophets, and Martyrs, that by them, 'that is, by their Intercession God may be merciful to me. Upon which account likewise I honor 'and venerate their Images, especially since this 'has been deliver'd by the Holy Apostles, and never forbidden ; but is in use in all our Churches. 'And St. *Augustin* says of Images ; An Honor may 'be given them, as being Religious things, l. 3. 'de Trin. c. 10. And St. *Chrysostom* in his *Liturgy* : 'The Priest go's out at the little Door, carrying 'the

'the Gospel, the Assistant going before him with  
'a Candle. And turning to the Image of Christ  
'between the two Doors, he bows down his Head,  
'and says with a loud voice, &c. And as to this  
practice, Bishop *Wilkins* in his *Mathem. Mag.* p.  
324. relates out of *Cedrenus*, that in *Justinians*  
time, *There was a burning Lamp found in an old*  
*Wall at Edessa, which had remained so, for above*  
*500 Years, there being a Crucifix placed by it:* Which  
must have been set up by this Computation, soon  
after our Saviours Ascension.

I believe that the Power of Indulgences  
has been given and left by Christ to his  
Church; and that the use of them is very  
beneficial to the Faithful.

This Doctrine of Indulgences is what was practis'd  
by St. Paul, who remitted unto the *Incestuous Co-*  
*rinthian* part of his Penance, *2 Cor. 2.* being care-  
ful lest over-much Sorrow should oppress him;  
and this he did, as he says, *in the Person of Christ,*  
*v. 10.* that is, by Power and Authority receiv'd  
from him. And this Power we find given by  
Christ to the Church in the Person of Peter, *Mat.*  
*16. 19.* *I will give unto thee the Keys of the King-*  
*dom of Heaven: And whatsoever thou shalt bind on*  
*Earth, shall be bound in Heaven: And whatsoever*  
*thou shalt loose on Earth, shall be loos'd in Heaven.*  
Where there is an ample Power given of Binding,  
and Loosing; and such as all Congregations of  
Christians pretend to, who enjoyn Penalties for  
Offences, and likewise upon just occasion remit  
them.

them. And this is what is sufficient to make good this Profession.

I acknowledge the Holy, Catholic and Apostolic Roman Church the Mother and Mistress of all other Churches ; and I promise and Swear true Obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

As the *Catholic* or *Universal Church*, signifies a Church consisting of all particular Churches united in the Communion of the *same Faith and Sacraments*, and submission to the same Ecclesiastical Government, the Church of *Rome* is not the Universal or Catholic Church, but a part of it ; But as it imports as much as a Church, which is *Universal in it's Influence*, and by a Singular Privilege has Authority over all other Particular Churches, and is the Center of their Communion, the Church of *Rome* in this Sense is the *Catholic* or *Universal Church*, and is rightly styled the Mother and Mistress of all other Particular Churches. This was the Doctrine of the first Ages, and therefore St. Irenæus ( *l. 3. c. 3. adv. Her.* ) says expressly, that the ' Church of *Rome* is the Greatest, and most ' Ancient of all others, Founded and Establish'd ' there by the Two most Glorious Apostles *Peter* ' and *Paul*—'Tis necessary that every Church ' should recur to this, by Reason of it's more Powerful Principality. And St. Optatus *Mil. l. 2. adv. Parm.* You know that the Episcopal Chair ' was first Erected at *Rome* by *Peter* ; in which ' *Peter*



' *Peter* did sit the Head of all the Apostles, to the  
 ' end that in this one Chair, Unity might be pre-  
 ' serv'd amongst all. — So that he would be a Schif-  
 ' matic and Sinner, whosoever should set up an-  
 ' other Chair to contend with this One. In this  
 ' *Peter* sat first, then *Linus*, then *Clemens*, &c.  
 ' then *Siricius*, who is at this Day our Contem-  
 ' porary, with whom we and the whole World  
 ' hold Communion. — Upon what grounds is it  
 ' therefore, you pretend to Usurp the Keys of the  
 ' Kingdom (of Heaven) who by your Presumpti-  
 ' ons and Lies have Sacrilegiously set your selves  
 ' in defiance against the Chair of *Peter*? *St. Cyprian*  
 ' *Ep.* 40. God is one, One Christ, One Church,  
 ' and One Chair Founded upon *Peter*, by the Word  
 ' of Christ. *And Ep.* 73. Christ gave this Power to  
 ' *Peter*, upon whom he built the Church. *Agan, Ep.*  
 ' 55. They carry Letters from Schismatics and  
 ' wicked Men, to the Chair of *Peter*, and the  
 ' Head Church, from whence the Priestly Unity  
 ' had it's rise. *St. Gregory Naz. ho. de cre. ep. Doar.*  
 ' *Writes thus of the Bishop of Rome*; We do not  
 ' condemn nor revile that great Pastor, who Go-  
 ' verns that Magnificent City; we know him to  
 ' be Honorable, we acknowledge him the Head  
 ' — we desire he will shew himself an Indulgent  
 ' and Tender Father, and diligently take care of  
 ' the Whole Church. *St. Chrysostom l. 2. de Sacerd.*  
 ' c. 1. For what Reason did Christ shed his Blood?  
 ' Certainly to purchase those Sheep, the care of  
 ' which he committed to *Peter* and his Successors.  
 ' *St. Jerom Ep. 57. to Pope Damasus*. I following  
 ' no other Leader but Christ, am in Communion  
 ' with your Holiness, that is, with the Chair of  
 ' *Peter*

'*Peter*. Upon that Rock I know the Church is built.— Whosoever do's not gather with you, scatters; that is, he that is not of Christ, is Antichrists. And Ep. 58. I cry aloud, whoever is in Communion with the Chair of *Peter*, is mine. *St. Augustin Ep. to Pope Innocent I.* We beseech your Holiness to use all your care of Pastor in looking after the infirm Members of Christ. For a new Heresie is lately broach'd — but we hope the Abettors of this perverse Doctrin will submit to the Authority of your Holiness, which Authority is deriv'd to you by the Authority of the Holy Scripture.

The Bishop of *Rome* being thus acknowledg'd to have the care and charge over the Flock of Christ; and the Scripture expressly enforcing Obedience to the Overseers, and Rulers of the Flock, 'tis nothing less than a Duty to be Obedient to them, amongst whom this Prelate is the Chief. There being no possibility of being United to Christ our Head, unless we submit our selves to those whom he has appointed, as his Vicars or Substitutes to Rule the Church on Earth. Hear Dr. *Sherlock*

Disc. of the  
Knowl. of  
Jesus Christ  
p. 163.

on this Subject: *Christ has left the Visible and External Conduct and Government of his Church to Bishops and Pastors, who preside in his Name, and by his Authority— He now Governs his Church by Men, who are invested with his Authority; which is a plain Demonstration of what I Discours'd above, that the Union of Particular Christians to Christ, is by their Union with the Christian Church; which consists in their Regular Subjection to their Spiritual Guides and Rulers, and in Concord and Unity among themselves.*

For

*For if our Union to Christ consists in our Subjection to him, as our Lord and Master, our Head and Husband ; and this Authority is not immediatly exercis'd by Christ himself, but by the Bishops and Pastors of the Church ; it necessarily follows, that we cannot be united to Christ, that is, cannot own his Authority and Government, till we unite our selves to the Public Societies of Christians, and submit to the public Instructions, Authority and Discipline of the Church : As no Man can be said to submit himself to his Prince, who denies subjection to those subordinate Magistrates, who act by his Princes Commission : For the Union of Bodies Politic (such as the Christian Church is) consists in Order and Government, when all the Members keep their proper places, and are knit to each other by a Faithful discharge of their severall Offices and Trusts : Schismatics are in the Church, just as Rebels are in a Kingdom, not as part of it, but as open and profest Enemies. In these words is plainly laid open the Constitution of the Catholic Church, and the indispensable necessity of the Faithful submitting to their Pastors, that so they may be united to Christ : Amongst which the Bishop of Rome having been esteem'd by all Antiquity to have the preeminence, 'tis our Duty to promise Obedience to him ; and we cannot withdraw our selves from this Duty without being Schismatics in the Church and Rebels against Christ.*

*I undoubtedly receive and profess all other things deliver'd, defin'd, and declar'd by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent : And I condemn, reject and Anathematize all things*  
 E 2 contrary

contrary thereunto; and all Heresies whatsoever the Church has condemn'd, rejected and Anathematized.

This is the consequence of that Doctrin of our Creed, wherein we profess to *believe the Holy Catholic Church*. For the *Catholic Church*, being the Church of Christ, and *Holy*, and directed by the *Spirit* of God, 'tis of Authority enough to be believ'd. As therefore we profess, so we believe: And having the greatest reasons in the World, to believe that Congregation in Communion with the See of Rome, to be, this Catholic Church; This having continu'd in a *Visible Succession* of Pastors from Christ's time till now. This never having gone out or separated from any precedent Church, but all other *separate Congregations* having gone out from this. This having sent Apostles abroad, and converted all *Heathen Nations* to Christianity. This in *Public Synods* having oppos'd and condemn'd in all Ages arising *Heresies*. For these and other Motives judging this Society of Christians to be the Church Christ establish'd, and Commanded all to *Hear*, and which we believe in our Creed; We have Authority enough, relying upon the *Command* and *Promises* of Christ, to *hear* and *believe* the Doctrin she Teaches, and to reject what she condemns: And this especially as she declares in her *General Councils*; this being the Method observ'd by the Apostles, who in such an Assembly decided the First Controversie, *Act. 15.* And this being what the Primitive Church and Faithful then practis'd: and of necessity to be follow'd ever by the Faithful, from that Principle of Dr. *Sherlocks*; because

because they can never own the *Authority and Government of Christ, unless they submit to the Public Instructions, Authority and Discipline of the Church.* And what can be more Public, than what is Declared by a *General Council*? *St. Augustin* was so far of this mind, that he thinks not only *private Persons*, but even *National Synods* oblig'd to submit to the Judgment of a *General Council, Particular Councils must yield* (says he) *to General*; and then gives the reason; *Because the Whole is deservedly prefer'd before a Part, or Particulars, l. 2. c. 9. de Bap. cont. Don.* And upon this consideration he says of *Cyprian*, that if he had liv'd to have seen the Question of *Rebaptization* decided by a *General Council*, he would forthwith have renounc'd his own private Opinion, and even the Sentence of the *African Synod*, and submitted to the determination of the *General Council.* *St. Cyprian* (says he) *would have yielded, if in his time the truth of this question had been clear'd by a General Council, ib. c. 4.*

In this manner are these Articles of this Profession shewn to be conform to *Scripture*, and to the Sense of the *Primitive Fathers*; so far, that 'tis beyond all Question, had these Points been oppos'd in their time, and thus Determin'd by any Council of that Age, they had as certainly subscrib'd to it, as they did to the Councils held in their time, or as we do to the Articles of this Creed, since as we find they have already done it in their Writings, as appears above. But for farther satisfaction, and removing other Objections, I here propose some, with a short Answer to them.

( *Objections Answered.* )

*Object.* The Apostles knew best what was to be believ'd

believ'd ; since therefore none of these Articles are in their Creed, they ought not to be impos'd on us as matters of Faith.

*Ans.* The Apostles Creed is a *Summary* of the Principal Mysteries of the Christian Religion, but do's not contain all that is of Faith : Since 'tis certain all Scripture is of Divine Inspiration and Faith, and it do's not contain all that is in the *Scripture*, and some *Mysteries* too, as those of *Baptism* and the *Lord's Supper* : Besides, do not all believe the *Scripture* to be the *Word of God* ; and such and such Books to be *Canonical* ? And yet there is not one word of this in the *Apostles Creed*, tho' there be of the *Church* ; as likewise there is not of the *Sacraments*, of *Grace*, &c. And if the Objection were of any force, 'twould as certainly defeat the *Nine and Thirty Articles* as *Pope Pius's Creed*, neither the one Profession, nor the other being expressly in the Symbol of the Apostles. And not only these, but likewise the *Nicene Creed*, and *St. Athanasius's Creed*, which are no more *expressly* in the Apostles Creed than the former ; and consequently the *Primitive Church* would as certainly be cast out for *Heterodox*, if the Objection prov'd any thing, as any now in being.

*Object.* All the Particulars in this Profession were not undoubtedly believ'd by all, before the Decrees were made at *Trent*.

*Ans.* Suppose they were not : Neither was the *Canon of Scripture*, which the Church of *England* receives, undoubtedly believ'd by all in the *Primitive times*. The *Second Epistle* of *St. Peter* was doubted of by many : So was the *Epistle* of *St. James* ; so that of *Jude* ; So the *Second* and *Third*  
of



of *St. John*. And this for many Years after the Decease of the Apostles ; and yet now they are here receiv'd as the *Unquestion'd Word of God*. So that 'tis certain, there's some means left by God by which, that which was heretofore doubted of by many, may be at present out of question, and a certain matter of Faith.

*Object.* There's no Authority upon Earth can make a New Article of Faith.

*Answer.* There's an Authority, which can declare a thing to be of Faith, which was not before expressly believ'd by all: Otherwise how came the now mention'd *Books of Scripture*, which were heretofore question'd, to be now a matter of our Faith? And if there be not such an Authority as this allow'd in the Church of Christ, what Christianity can there be? Since without this there could be no Peace or Unity in the Church, nor any Controversie ended. Was it not by this Authority the *Non-necessity of Circumcision* was declar'd by the Apostles, against the Believing *Pharisees*, *Act. 15*? 'Twas by this same Authority, the *Cons substantiality of the Son* was declar'd against the *Arians*; The *Divinity of the Holy Ghost* against the *Macedonians*; *Non-rebaptization* against the *Africans*. And so of many other Points call'd in question, nay absolutely denied, by Learned Men and Christians. And this Authority is own'd by the Church of *England*, *Art. 20.* otherwise how could she pretend to declare and determin positively so many difficult Points in her *Nine and Thirty Articles*, which before that, and even at present are doubted of by so many Learned Protestants, who Read and think they understand the Scripture?

*Object.* This Authority can declare only such Points,



Points, as may be warranted by Holy Scripture, and such as these are the Subject of the *Nine and Thirty Articles*: but as for *Pope Pius's Creed*, 'tis but the Invention of Men.

*Ansiv.* I have shew'd above, all the Articles of this Creed to be founded upon *Scripture* and the *Authority* of the most Eminent Men in the Primitive Church. And let but any one lay aside the Bent of Education, and he'll find the *Nine and Thirty Articles* not so express in Scripture, as these of *Pope Pius*. *The Procession of the Ho'y Ghost from the Father and the Son*, Art. 5. *Two whole and Perfect Natures in one Person*, never to be divided in Christ, Art. 2. Where are these so plain in Scripture, that one who has not been Educated to the Belief of them, might not easily call them in question; since there is no mention either of *Procession* or *Person* throughout Holy Writ? Might not the same doubt be made of the *Number of Canonical Books*, and of the *Sacraments*; Neither of them being determin'd in Scripture? Is it not the same of *Original Sin*? If a Man could not believe any of these Articles, because they are not express'd in Scripture, who can help it?

Thus we see all the reasons, that are pretended for the rejecting *Pope Pius's Creed*, equally to stand in force against the *Nine and Thirty Articles*, nay and against the *Nicen* and *Athanasian Creed*: And that to receive these Two, and then withstand the Creed of this Prelate, is not so much of Reason, as of Obstinacy or Humor, which still appears more evident, when having cast by this Creed of *Pope Pius*, they readily, subscribe to the *Nine and Thirty Articles*, which are urg'd with greater Difficulty, and have the same Objections against them, as the rejected Creed.

F I N I S.